

## **THE GLORIOUS ARABIC QUR'ÂN WAS FULLY COMPILED AND PRESERVED INTO A BOOK FORM BEFORE THE DEMISE OF THE PROPHET:**

During the lifetime of the Holy Prophet Muhammad (Allâh is pleased with him) the Arabic Glorious Qur'ân was put to writing under his personal guidance. However, it was first put to memory.<sup>1</sup> What is of importance is the fact that the Arabic Glorious Qur'ân contains information about **‘Writing,<sup>2</sup> collection and arrangement of the text’**.<sup>3</sup> Here follows some *explanatory translations* of the verses. It states:

(1) “Move not your tongue so as to make haste therewith. It is **Our (Allâh’s) duty to compile (collect and arrange) IT (Qur’ân)** and to regulate<sup>4</sup> its reading. But once We (Allâh) have regulated its reading, follow you its reading (as regulated). **Even it is Our (Allâh’s) duty to explain IT (Qur’ân)** (as necessary)”. (Al-Qur’ân 75:16-19 Translation by Dr. Kamal Omar)<sup>5</sup>

(2) “We (i.e., Allâh) have certainly revealed the Message (Qur’ân) and We (i.e., Allâh) shall assuredly guard it”. (Al-Qur’ân 15:9 Translation by Dr. Kamal Omar)

(3) “No falsehood shall approach it --- neither that which exists already nor that which appears afterwards. IT (Qur’ân) is sent down by One (i.e., Allâh) full of knowledge, worthy of praise”. (Al-Qur’ân 41:42 Translation by Dr. Kamal Omar)

(4) “It (i.e. to get a statement reduced to writing) is juster in the sight of Allâh, more suitable as evidence and more convenient to prevent doubts (in future). ---” (Al-Qur’ân 2:282 Translation by Dr. Kamal Omar)

(5) “*Nûn!* We (i.e., Allâh) bring to evidence the pen and (the Qur’ân) that is being reduced to writing by the people (*wal-Qalami wa mâ yasturûn*) as a proof that by the grace of your *Rabb* you are not out of your senses”. (Al-Qur’ân 68:1-2 Translation by Dr. Kamal Omar) [please note that “*Nûn*” is a word of the verse. Some regard it as one of the *muqatta’ât*]<sup>6</sup>

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<sup>1</sup> : Allâh says: “**Nay this (Qur’ân is a collection of) self-evident laws, safe within the minds of those induced with knowledge, And none but the unjust reject Our Signs**”. Al-Qur’ân 29:49. Also: “**We shall make you recite so you shall not forget**—”. Al-Qur’ân 87:6.

<sup>2</sup> : The verses quoted concerning ‘Writing’ inform us that the art of writing and the use ‘pen’ were known at the time of its revelation.

<sup>3</sup> : In other words, the form in which the Arabic Glorious Qur’ân is today, how it was put together. ‘Deep into the Qur’ân’, p.331

<sup>4</sup> : It means: ‘1 control by rule. 2 subject to restrictions. 3 adapt to requirements.’ The Concise Oxford Dictionary 1990.

<sup>5</sup> : Correction is ours and the words in italics.

<sup>6</sup> : A person who is a student ought to understand that most people follow blindly what others have informed them. Most do not even examine the evidence to establish if the sources they use are actually the truth. How could it be that one can make statements about the Holy Companions (Allâh is pleased with them) of the Holy Prophet (Allâh is pleased with him) which cannot be supported with evidence? Even those who go to Universities have to subscribe to the information prescribed for them. This unfortunately, is the basis on which most people claim that they have established “truth”. What is the use of

(6) “(The Qur’ânic text is being collected) in the form of noble Booklets which are honoured (and whose text is) kept pure (of contamination) (*fî-suhufîm-mukarramah marfû-‘atim mutahharah*) written by the hands of those who are expert in the art of writing (*bi-‘aydî safaratim kirâim-bararah*) (and who are) noble and reliable”. (Al-Qur’ân 80:13-16 Translation by Dr. Kamal Omar)

(7) “And they (non-believers) say: ‘tales of the ancients which **he (the Prophet) has got reduced to writing and then (this written material) is further reproduced before him (for final checking) morning and evening**’ (*iktataba-hâ fahiya tumlâ ‘alayhi bukratanwwa ‘asîlâ*) (Al-Qur’ân 25:5 Translation by Dr. Kamal Omar)

(8) “An Apostle from Allâh – reciting the Booklets kept pure (of contamination) **within which are the writings whose integrity is permanent.**” (*Suhufam – mutahharah fihâ kutubun – qayyimah*). (Al-Qur’ân 98:2-3 Translation by Dr. Kamal Omar)

(9) “**And We (Allâh) mention as evidence the Book written in straight lines on large scape parchment paper.**” (*Wa kitâbim – mastûr fî raqqim-manshûr*). (Al-Qur’ân 52:2-3 Translation by Dr. Kamal Omar)

(10) “This is indeed **the Noble Qur’ân in the form of a well guarded Book (*Fî kitâbim mak-nûn*)**. None shall grasp IT except those who are clean (in their thoughts, away from preconceived notions). (Al-Qur’ân 56:77-79 Translation by Dr. Kamal Omar)

(1) “Proclaim that your Sustainer is the bestower of greatness; **He (Allâh) Who taught the use of pen**; taught human beings that which he or she knew not.” [Al-Qur’ân 96:3-5. Translation by Abdul Wadud]

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quoting what people have to say about things they do not really understand? If a person does not carefully check the meanings of each word in the Arabic Glorious Qur’ân and be guided by the subject matter, then such a person will never understand the guidance contained in it. The subject matter is the deciding factor, which will determine what meaning of a word ought to be used. One must keep in mind that the meanings of an Arabic word are vast. It is for this reason that emphasis is placed on ‘an Arabic Qur’ân’. One has to keep in mind that it is a Book of guidance and neither a Book of details nor a Story Book. We wonder if there are many people who would be able to understand the following verse:

**“Move not your [i.e. Muhammad] tongue (simultaneously while the Qur’ân is being revealed) so as to make haste therewith. It is Our [i.e. Allâh’s] duty to compile (collect and arrange) it and to regulate its reading. But once We [i.e. Allâh] have regulated its reading, follow you its reading (as regulated). Simultaneously [thumma] it is Our [i.e. Allâh’s] duty to explain it (as necessary)”.** (Al-Qur’ân 75:16-19)

Once careful consideration is given to the guidance contained in the above verse, then one ought to understand that those letters at the beginning of certain chapters are not there purposeless, those letters determine the melody or rhythm or tune in which the Arabic Glorious Qur’ân has to be recited. If one listens carefully to the recital of the Arabic Glorious Qur’ân by one who follows the rhythm set by those letters then one will understand the reason it is there. History tells us that the early Muslims were the first to write music. They must have learned it from the Arabic Glorious Qur’ân.

(2) **“We (Allâh) bring into evidence the pen and that which they write.”** [Al-Qur’ân 68:1. Translation by Abdul Wadud]

(3) “O you who believe! When you deal with each other in transactions involving future obligations in a fixed period of time, **reduce them to writing.**” [Al-Qur’ân 2:282. Translation by Abdul Wadud]

(4) **“Disdain not to reduce in writing** (your contract) for a specific period, whether it be small or big.” [Al-Qur’ân 2:282. Translation by Abdul Wadud]

*Referring to the above verses, Wadud states:*“It can readily be inferred from the above that when it is not allowed to leave in doubt the matters related to ordinary mutual transactions, how could the writing of the Qur’ân, the final message for the guidance of mankind, be ignored. That is why the first revelation that came to Muhammad (Allâh is pleased with him) impressed upon him the importance of reducing the verbal message into writing.”: (‘Conspiracies against the Qur’ân’ p. 94.) He then refers to the verse concerning what the Arabic Glorious Qur’ân says ‘about the non-believers’:

“Or is it that *the unseen (al-ghaib)* is in their hands, so that they can write it down.” [Al-Qur’ân 68:47. Translation by Abdul Wadud]

“The verse points out that the unseen is not within the knowledge of non-believers otherwise they could have written it down for their own guidance or for the guidance of others, as was being done in the case of Qur’ân.”: ‘Conspiracies against the Qur’ân’ p. 95)

To make it easy we shall explain the term *al-ghaib* [‘unseen’]:

The term *al-ghaib* is a very important word used in the Arabic Glorious Qur’ân, as its meaning has far more reaching effects than what is commonly understood. The word includes all things not perceivable with the naked eye and what have not yet been understood, which includes difficult subjects such as the *uncertainty principle* or *quantum mechanics*. The usage for the term *al-ghaib* could sometimes refer to ‘The Almighty Allâh’ and also to ‘the Unknown’, ‘beyond the human ken’ or ‘the Unknowable’ but most commonly, it means *unseen* or that which is *hidden*, and these are the literal meanings of the term. Hence, what the above is stating is that non-believers have no knowledge of the secrets known only by Allâh. What it reveals is that Arabic Glorious Qur’ân also contains information that are beyond human beings’ knowledge, therefore it was and is not possible for any human being including the Holy Prophet (Allâh is pleased with him) to produce the like of it.

Dr. Kamal Omar’s contribution on the subject deals with this point further. His first point really asks the question; did the **Arabs** understand anything about ‘Literary’ or rather were they knowledgeable about literature at the time when the Arabic Glorious Qur’ân was revealed? He answers the question under the following heading: ‘Literary atmosphere of the Arabs’. He then uses the ‘Literary’ to illustrate how Allâh clarifies a subject by using parables:

**“...And Allâh explains with similitudes so that people may easily understand.”** (Al-Qur’ân 14:25 – translation by Dr. Kamal Omar)

We are only going to use some of His examples in order to prove that the people at the time of the revelation of the Arabic Glorious Qur’ân knew about *paper*, *ink* and the art of *writing*. The evidence comes from the explanatory translated verses of the Arabic Glorious Qur’ân itself:

“If We (**Allâh**) had sent to you the Message in the form of **writings on sheets of papers** (*qir-tâsin*) which they could touch with their hands the unbelievers would have been sure to say ‘this is nothing but obvious magic’.” (Al-Qur’ân 6:7. Translation by Dr. Kamal Omar)

“Say: ‘if an ocean were to act as **ink** (*midâdan*) it would get exhausted before the words (describing the activities and abilities etc.) of my *Rabb* are completed (in **writing**) even though We (Allâh) may bring another ocean to its aid.” (Al-Qur’ân 18:109. Translation by Dr. Kamal Omar)

“It is a pity for those who **write a book** with their own hands (*yaktubûnal-Kitâba bi-’aydîhim*) and then say: ‘this is Divine material’ to traffic with it for a miserable price...” (Al-Qur’ân 2:79. Translation by Dr. Kamal Omar)

Dr. Kamal Omar points out that an Arabic script was known to exist some three centuries before the Last Prophet (Allâh is pleased with him). Although, from his article it seems that he is not able to pinpoint the exact age of Arabic, or that he knew more about the history of Arabic. He states:

“An inscription in Arabic script was discovered on one of the stones while the Quraish were rebuilding the structure of the Ka‘bah in the beginning of the 7<sup>th</sup> century A.C. ... This script is traceable to the times of Imraul Qais-bin-e-Umro-bim-Adi, one of the kings of the state of Hira, who died three centuries prior to the Last Prophet.” (Deep into the Qur’ân by Dr. Kamal Omar pp. 312-313)

The next point, which needs to be considered, is the Arabic Glorious Qur’ân, the first **book** ever in the history of revelation? The answer must be a clear no! Consequently, we shall refer to the Arabic Glorious Qur’ân in order to find out if it speaks about the subject as to whether the Creator had sent His Message to the people in the form of a book<sup>7</sup> from which they could be guided. However, as there are too many verses from which one could see that it was a very ancient practise by the Creator to sent His Message in the form of a Book, we shall only use two verses:

(1) **“Is it not enough for them that We (Allâh) have sent down to thee (Muhammad) the Book (Qur’ân) which is rehearsed to them? ...”** [Al-Qur’ân 29:51. Translation by Abdul Wadud]

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<sup>7</sup> : Note: “In the form of a book” does not mean that an actual book came from heaven. What it means is that the Message was complete as a book.

The second verse does two things. The first is that it again speaks about a book. The second is that it tells the reader that the non-believers were questioned whether they also have a book of guidance in the time of the Holy Prophet (Allâh is pleased with him). It states:

“Or have you a **book** through which you learn?” [Al-Qur’ân 68:37. Translation by Abdul Wadud]

When the revelation of the Arabic Glorious Qur’ân was completed, and the assembling, meaning that it was written on foolscap parchment type of paper sheets, was at the time also completed and it was also known by heart by the believers according to its regulated reading. The following explanatory translated verse makes the point clear that the promise was fulfilled when the Arabic Glorious Qur’ân was completed. It states:

**“It is Our (i.e. Allâh’s) duty to compile (collect and arrange) it and to regulate its reading. But once We (i.e., Allâh) have regulated its reading, follow you its reading (as regulated). Even it is Our (i.e., Allâh’s) duty to explain it (as necessary)”.** (Al-Qur’ân 75:17-19 Translation by Dr. Kamal Omar)

When the time was appropriate to make copies, as were needed, the Muslims had no problem in doing so. Firstly, they had many and still have in their midst thousands who can recite the Arabic Glorious Qur’ân in accordance with its regulated rules of reading, in order to make any number of copies they need at any time. And wherever they make such copies it will be the same everywhere. History proves that the Europeans wherever they went, have changed the contents of the books of history and have interfered with the Muslim’s books and their research works, which were written in books. However, they or anyone else could not and cannot change the Arabic Glorious Qur’ân, as there are too many who can reproduce it wherever it is needed from memory. They had the original Arabic Glorious Qur’ân of the Holy Prophet (Allâh is pleased with him) with them and those who knew it by heart – together they made copies of it. If there is any book that tries to say that someone else have compiled the first Arabic Glorious Qur’ân, then it stands in contradiction with the Arabic Glorious Qur’ân, and therefore we will reject such a claim. Furthermore, it is necessary to become aware of the following points as stated by Dr. Kamal Omar:

“Allâh --- the All-knowing directed the Prophet ... to remain confident knowing that Allâh has definitely taken upon Himself not only the Qur’ânic material’s being reduced to writing but its compilation (collection and arrangement), reading or recital and necessary explanation (through repetition of teachings). Allâh also directed the Prophet that since the reading or pronunciation was to be regulated by Him ---- He shall recognise only this very unitary pattern of pronunciation (qirât) for reading or recital and for interpreting and understanding the Qur’ânic text. Since this direction is addressed in the singular person it clarifies that all this work shall be completed in the very life-time

of the Last Prophet. The total points that we get are the following:

- (1) The method of collection and arrangement of the Qur'ân was fool proof so that no contamination or corruption was possible in its text; and it was further recited before the Holy Prophet for final checking;
- (2) The work of reducing the Qur'ân to writing was assigned to a group of scribes who were noble and reliable and expert [s] in the art of Arabic writing;
- (3) The Qur'ânic material was being reduced to writing on foolscap parchment type of paper sheets;
- (4) At one stage the Qur'ânic material existed in the form of separate group of paper sheets or Booklets;
- (5) The final form of the Qur'ân during the life-time of the Prophet --- was that of one well guarded Book;
- (6) The Qur'ân was completely arranged and had some definite 'system' (attached to its text) that allowed only one form of recital or reading (qira'tum-masnûnah) for the Muslims of those times --- *i.e.* the Arabic knowing;
- (7) The extent of sincerity and zeal with which the general Muslims were seen noting down the Qur'ânic statements in their private copies was such an impressive scene that Allâh ---the best Judge has brought it as an evidence in proof of the prophethood of Muhammad;
- (8) There is complete absence of any comment recorded in the Qur'ân from the side of the opponents where the non-believers might have refuted the Qur'ân's repeated claims of being a 'Book'.

This proves that the non-believers had no ground for giving any such statement.

### **CHARACTERISTICS OF THE OFFICIAL QUR'ÂN DURING THE LIFETIME OF THE PROPHET**

It was unbound, the Sûrahs<sup>8</sup> were not numbered, verse stops and other punctuations were not added, numbering of the verse [s] was not done, *and the* phonetic letters were absent.

This Qur'ân was fully compiled and completely arranged, and the total number of the Sûrahs was one hundred and fourteen. This Qur'ânic text contained dots as well as the diacritical marks<sup>9</sup>. Thus the Qur'ân stood fully compiled *i.e.* collected and arranged during the life time of the Prophet.”<sup>10</sup>

### **ACCUSATIONS BY UNBELIEVERS**

One finds many different accusations levelled against the Prophet which are all mentioned in the

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<sup>8</sup> : Sûrahs here mean Chapters.

<sup>9</sup> : That is in accordance with the Quraishi Arabic laws.

<sup>10</sup> : “Abu Ali At-Tabrasi, Majma-ul-Bayan, Beirut, 1957, Vol. 1. P -31.”

Qur'ân except that of the Qur'ân not being in a BOOK FORM! The Qur'ân has scores of verses that say 'This is a Book' and not even once was a counter challenge made on this statement! This is also proof that the Qur'ân was compiled into a Book (albeit not bound in the manner we know) during the lifetime of the Prophet which the unbelievers were well aware of; otherwise they would have definitely levelled that as being false.

*[Similar accusations of 'magic' and were levelled also at Nabî Îsâ (5:110) and Nabî Mûsa (20:61-63; 20:71)].*

All the false accusations against the Prophet are refuted in the Qur'ân:

### **(1) The Prophet was possessed:**

1. [7:184] "Do they not reflect? **Their companion (Muhammad) is not seized with madness: he is but a perspicuous warner.**"

2. [52:29] "Therefore proclaim thou (Muhammad) the praises (of thy Rabb): for by the Grace of thy Rabb, **thou (Muhammad) art no (vulgar) soothsayer, nor art thou (Muhammad) one possessed.**"

[68:1/5] "Nun. By the **Pen** and the (Record) which (men) **write**, - **Thou (Muhammad) are not, by the Grace of thy Rabb, mad or possessed. Nay, verily for thee (Muhammad) is a Reward unfailing: and thou (Muhammad) (standest) on an exalted standard of character. Soon wilt thou (Muhammad) see and they will see, [...]**"

[54:47] (*Allah declares*) "**Truly those in sin are the ones straying in mind, and mad.**"

### **(2) Magician and Falsehood:**

[34:43] "When Our (Allâh's) Clear Signs (*messages-ayâts*) are rehearsed to them, they say, "This is only a man who wishes to hinder you from the (worship) which your fathers practised." And **they say, "This is only a falsehood invented!" and the unbelievers say of the Truth when it comes to them, "This is nothing but evident magic!"**"

### **(3) Forger**

[16:101] "When We (Allâh) substitute one revelation for another, - and Allâh knows best what He (Allâh) reveals (in stages), - they (unbelievers) say: "**Thou (Muhammad) art but a forger**": but most of them understand not."

[32:3] "Or do they say, "**He (Muhammad) has forged it?**" **Nay, it is the Truth from thy Rabb** that thou (Muhammad) mayest admonish a people to whom no warner has come before thee: in order that they may receive guidance."

[17:88] “Say: **“If the whole of mankind and jinns were to gather together to produce the like of this Qur’ân, they could not produce the like thereof,** even if they backed up each other with help and support.”

[25:4] “But the unbelievers say: “Naught is this but a lie which **he (Muhammad) has forged, and others have helped him at it.” In truth it is they who have put forward an iniquity and a falsehood.”**

[25:5] “And they (non-believers) say: **‘tales of the ancients which he (Muhammad) has got reduced to writing** and then (this written material) is further reproduced before him (for final checking) morning and evening’ (*iktataba-hâ fahiya tumlâ ‘alayhi bukratanwwa ‘asîlâ*) (Al-Qur’ân 25:5 Translation by Dr. Kamal Omar)

[10:38] “Or do they say, “**He (Muhammad) forged it”?** Say: **“Bring then a Sura like unto it, and call (to your aid) anyone you can besides Allâh, if it be ye speak the truth!”**

[11:13] Or they say, **‘He (Muhammad) forged it,’** Say, **“Bring ye then ten suras forged, like unto it, and call (to your aid) whomsoever ye can, other than Allâh!- if ye (unbelievers) speak the truth!”**

The Qur’an has numerous ayâts with information that was unknown at the time of ITS revelation. (Romans defeat by Persians - and shortly thereafter defeating the Persians - 30:2/4; Pharaoh’s body preserved - 10:92; Embryology - 23:12/14; Seas meet but do not mix -55:19/20 & 25:53 and on Astronomy, Geology, Atmosphere etc, etc). In a counter challenge Allâh says:

**[52:41] “Or that the unseen in it their hands and they write it down?”**

In other words **the Prophet was having the Qur’an written down** with the **unknown information** as stated in **25:5; 80:13-16; 75:16-19; 98:2-3;** and writing of contracts in 2:282 etc, so the unbelievers were challenged to write a Book and prove that what they wrote down would also come to pass! They could not and never did!

#### **(4) Doubt**

[2:23] **“And if ye are in doubt** as to what We (Allâh) have revealed from time to time to Our servant (Muhammad), **then produce a Sura like thereunto; and call your witnesses or helpers (if there are any) besides Allâh, if your (doubts) are true.”** [2:24] **“But if ye cannot- and of a surety ye cannot- then fear the Fire whose fuel is men and stones,- which is prepared for those who reject Faith.”**

[53-2/ 4] “Your companion, (*i.e.* Muhammad) is neither astray nor being misled. **Nor does he (Muhammad) say (aught) of (his own) desire.** It is no less than inspiration (*wâhy*) sent down to him (*i.e.* Muhammad by Allâh):” (cf: 29-47/49; 42-54)

#### **(5) Imposter**



[38:86] “Say: “No reward do I (Muhammad) ask of you for this (Qur’ân), **nor am I (Muhammad) an imposter.**”

#### **(6) Soothsayer**

[52:29] “Therefore proclaim thou (Muhammad) the praises (of thy Rabb): for by the Grace of thy Rabb, **thou (Muhammad) art no (vulgar) soothsayer, nor art thou (Muhammad) one possessed.**”

#### **(7) Poet**

[52:30/31] “Or do **they say**: - “**a Poet!** We await for him (Muhammad) some calamity (hatched) by time!” **Say (Muhammad) thou: “Await you! - I (Muhammad) too will wait along with you!”**

#### **(8) Fabricate**

[52:33/34] “**Or do they say, “He (Muhammad) fabricated the (Message)”?** Nay, they have no faith! **Let them then produce a recital like unto it, - if (it be) they speak the truth!”**

(9) Unbelievers accused the Prophet of being taught by someone else:

[16:103/104] “We know indeed that **they say: “It is a man that teaches him.” The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear.** Those who believe not in the ayâts of Allâh, - Allâh will not guide them, and theirs will be a grievous Penalty.”

The above information is more than sufficient to prove that the Qur’an existed in written form during the very lifetime of the Prophet; and put to rest any claims to the contrary.

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### **THE QUR’ÂN PROVIDES ITS OWN HISTORY:**

[Chapters and verses]

**THE QUR’ÂN EXISTED IN WRITTEN BOOK FORM FROM THE TIME OF ITS REVELATION, AND EVERY WORD REVEALED TO THE PROPHET WAS PUT TO WRITING IMMEDIATELY BY HONOURABLE SCRIBES AND THE BOOK TESTIFIES TO THIS:** (Stated in multiple verses including: 3/7; 27/1; 85/21, 85/22; 52/2-3; 68/1; 25/5; 25/32; 45/2; 46/2; 46/12; 80/13-16; 6/114; 16/89; 41/3; 98/2; 29/48; 3/7; 75/17; 7/52; 41/41; 96/1-5). (There was no lag or interval for mistakes to creep in).

**IT NAMES ITSELF THE TITLE QUR’ÂN:** (2/185<sup>11</sup>; 6/19; 7/204; 9/111; 10/37; 10/61; 12/2; 12/3; 13/31; 15/1; 15/87; 17/106; 17/60; 17/41; 17/45; 17/46; 17/88; 17/89; 17/9; 17/78; 18/54; 18/82; 20/2; 20/113; 25/30; 25/32; 27/1; 27/2; 27/92; 20/114; 27/6; 27/76; 28/85; 30/58; 36/2; 36/69; 38/1; 39/28; 41/26; 41/44; 42/7; 41/3; 42/7; 43/3; 43/31; 46/29; 47/24; 50/1; 50/45; 54/17, 22, 32, 40; 55/2; 56/77; 59/21; 73/4; 73/ 20; 76/23; 85/21-22;).

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<sup>11</sup> Please note: (Chapter / verse/s). The verse/s numbers may vary by 1, 2 or 3 depending on the different translators’ method of numbering.

THE QUR'ÂN GIVES THE NAME OF ITS AUTHOR: [ALLÂH] ~ (25/6; 41/42; 45/2; 46/2; 6/19; 6/114; 4/166).

THE LANGUAGE IT WAS REVEALED IN: (41/3; 41/44; 13/37; 26/195; 16/103; 42/7; 43/3; 46/12; 20/113; 39/28)

THE QUR'ÂN WILL BE ALWAYS BE PROTECTED FROM CORRUPTION, AND CAN NEVER BE PRODUCED BY HUMAN BEINGS: (15/9; 3/7; 5/48; 41/41-42; 10/37; 4/82; 2/23-24; 52/33-34; 11/13; 85/21-22).

WHEN AND HOW THE QUR'ÂN WAS REVEALED: (2/185; 97/1; 25/32; 17/106).

TO WHOM THE QUR'ÂN WAS REVEALED: [MUHAMMAD] ~ (3/144; 33/40; 29/48; 47/2; 48/28-29; 4/166; {61/6}).

GUARANTEE THE PROPHET WILL NEVER FORGET THE QUR'ÂN: (87/6; 29/49; 18/27).

THE PROPHET'S PROTECTION IS GUARANTEED BY ALLÂH IN CONVEYING THE MESSAGE OF THE QUR'ÂN: (5/67; 2/137; 7/196; 15/95; 22/15).

THE ARRANGEMENT OF THE ENTIRE QUR'ÂN WAS PART OF THE DIVINE SCHEME: (75/17-19).

ALLÂH ALONE EXPLAINS THE AL-QUR'ÂN: (stated in multiple ayâts including: 75/19; 2/99; 6/46; 6/55; 6/65; 6/105; 6/114; 6/119; 6/154; 7/32; 7/52; 7/58; 7/174; 9/11; 10/5; 10/24; 10/37; 11/1; 12/111; 13/2; 16/89; 17/12; 17/41; 17/89; 18/54; 20/113; 25/33; 30/28; 41/3; 41/44; 65/11).

THE LAW OF INTERPRETATION OF THE QUR'ÂN IS RECORDED WITHIN THE QUR'ÂN IN CHAPTER 3 VERSE 7: *Muḥkamât* (absolutely clear and lucid, decisive); they are *Ummul-Kitâb* (the core of the original foundation of all revelation; the Essence of Allâh's Will and Law; and the basis of the Qur'ân and also its protector, hence literally the '*mother of the Book*'); and others are *Mutashâbihât* (allegorical), which are subject to the decisive verses meanings.

THUS THE QUR'ÂN HAS A CLEAR BACK-GROUND HISTORY AND A LAW OF INTER-RETATION WHICH IS  
NOT THE CASE WITH ANY OF THE OTHER SACRED BOOKS!

## NO COPYRIGHTS

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